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Mr. Field sees that the main difficulty of ethics is to state the moral fact without isolating it from other facts; but he will not have the moral fact whittled away, or reduced to something else. For what he christens the psychological fallacy in ethics rests upon a too exclusive application of the point of view of psychology to ethics. When applied to ethics, it is apt to assume that we ought to be able to find the moral fact in or among the facts of experience from an inspection of the actual desires, emotions and feelings which are or have been experienced. It is felt that if morality exists at all, it must be reducible to some form or some compound of these; which "amounts to saying that if there is such a thing as morality at all it must really be something other than morality," and it tries to shew how morality is to be derived from experience *minus* morality. This is the position of Mr. G. Pitt Rivers, in *Conscience and Fanaticism*. But the moral philosopher would absolutely deny this assumption. He would deny that it allowed for the facts of experience; and would say that if we had not got the specifically moral experience to start from, it would be absolutely impossible to deduce it from anything else. "Ethical investigation, if it is ever to get anywhere, must start from its own data." The book concludes with the application of Mr. Field's conclusions to various minor "standing dish" problems, which are ingeniously and aptly discussed. Among others he analyses the ordinary belief that there is some special moral value in doing right when we do not "like" it. He points out that this belief arises from the fact that disagreeable attendant circumstances are a simple test of virtuous motive, but do not increase the moral value of the action.

N. C.

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#### SHORTER NOTICES.

**NATIONAL WELFARE AND NATIONAL DECAY.** By William MacDougall. London: Methuen & Co., Ltd., 1921. Pp. viii, 214. Price, 6s. net.

The case for eugenics is presented here by Professor MacDougall from a psychological standpoint as a supplement to biological studies, and is relieved against an historical background. The book resumes certain findings of mental anthropology, and indicates their bearing on the problems of national welfare and national decay. The danger discussed in its pages is that of the deterioration of the innate qualities of the population, especially in the two countries that Professor MacDougall knows best, England and America. The difficulty is that civilised societies breed from the bottom and die off at the top; hence many nations, after a long period of upbuilding, decay, the process being described as the "parabola of the peoples," for the rise and fall tends to resemble the

trajectory of a stone thrown obliquely from the hand, a long ascending curve, an almost flat summit, and a steep decline. In considering the question what social class has the most vitality, he cites a strong body of evidence which proves that the social stratification which exists in modern communities is positively correlated with a corresponding stratification of innate moral and intellectual quality. This proposition, maintained by eugenists, has for the first time received support by applying the methods of experimental psychology. Among other evidence, Professor MacDougall gives the results of tests made among children of one city arranged in four groups according to the occupation of their father, viz.: professional, executive, artisan and labour. The results are stated in terms of the percentage of children of each group who scored a mark higher than the median mark, and are as follows: Professional group, 85 per cent; executive group, 68 per cent; artisan group, 41 per cent; labour group, 39 per cent. But this specially gifted professional class is deliberately infertile. This infertility is most marked in the United States where, according to Professor MacDougall, this class seems to practice and cultivate the principles of birth control more assiduously than any other class of persons in the civilised world, while *mirabile dictu* they maintain laws which forbid the extension of the knowledge of such principles to the mass of the people.

E. F.

**THE ELEMENTS OF SOCIAL JUSTICE.** By L. T. Hobhouse. London: George Allen & Unwin, Ltd., 1921. Pp. 208. Price, 10s. 6d. net.

This book contains Professor Hobhouse's application of the ethical principles stated in his book, *The Rational Good*, but the new work is in a sense complete in itself. It deals brilliantly with such old problems as those of duty, liberty, equality and justice; and also gives detailed ethical principles in relation to so-called "economic" issues such as property-owning and payment for service. The conception of the moral good as a harmony reached through or by reason underlies the treatment of all the problems, but the book is also full of illuminating judgments of practical importance. The writer, unlike many of our philosophers, is in close touch with the issues faced by ordinary men in the affairs of life, and yet his thinking is always clear and consistent. The book should prove of value to all students of social problems, and especially in correcting the barrenness of "economic" theory by an insistence on ethical principles.

C. D. BURNS.

## LONDON.

**THE FRUITS OF VICTORY: a Sequel to the Great Illusion.** By Norman Angell. London: Collins, Sons & Co., Ltd., 1921. Pp. xviii, 338. Price, 8s. 6d. net.

Mr. Norman Angell's *Great Illusion* attracted considerable interest, and it was said that it was one of the few among the mass of printed books that counted as acts, not books. "The *Contrat Social* (wrote Lord Esher) was indisputably one, and I venture to suggest that the *Great Illusion* is another. The thesis of Galileo was not more diametrically opposed to current ideas than those of Norman Angell." Now after five and a half years, he has come back to stir the dust of controversy, and to point out that he had not been among those who prophesied smooth things.

The argument is conveniently summarised at the beginning of the book. He starts from the premise that man is an unreasoning, fighting animal, having a deep-rooted instinct to the assertion of preponderant

power. This impulse has been unguided and unchecked by any adequate realisation either of its anti-social quality, the destructiveness inseparable from its operation, or its ineffectiveness to ends indispensable to civilisation. The failure of preponderant power on a nationalist basis for indispensable ends would be self-evident but for the urge of instincts that warp our judgment. He hopes, however, for a new political tradition that will bridle this instinct, as the tradition of toleration disciplined religious fanaticism. Here everyone is on the side of Mr. Angell, who concludes that if ever the passions which gather round the patriotisms disrupting and Balkanising Europe are to be disciplined or devoted to a better social tradition we must face without pretence or self-deception the results which show the real nature of the older political moralities. "We must tell truths that disturb strong prejudices." In the *addendum* we are on more questionable ground. It might have been expected that the war would have provided text enough for Mr. Angell's new book, and that he would have contented himself with pointing out the hollowness of the fruits of Victory. But we learn that before the war the British Government should have "proposed measures to remove the economic and political causes which were part at least of the explanation of German aggression" (p. 352). Those conversant with Germany's policy at this period know that any *rapprochement* on the part of Great Britain was steadily discouraged.

M. J.

**WHAT NEXT IN EUROPE?** By Frank A. Vanderlip. New York: Harcourt, Brace & Co., 1922. Pp. vi, 308. Price, \$2.00.

Mr. Vanderlip is impressed first of all with the importance of a better understanding of the affairs of Europe and the Near East on the part of America. "We like to call ourselves 100 per cent Americans, and forget that this may mean 100 per cent provincialism. The very thing that we blame Europeans for, an exaggerated national ego, which is playing such a large part in their disorganization, is a trait which we ourselves have highly developed." He therefore discusses the financial and economic conditions of Europe, urges the surrender of the extreme nationalistic conception of the supreme sovereign right of nations, speaks hopefully of the "new vision of labor," and approves its aspirations for a better organized economic world. With regard to the debts of the Allies of the United States, he rejects the proposal for an outright cancellation, but would instead have all the money paid on such debts used in Europe itself to establish a revolving credit fund, to promote types of constructive large-scale enterprise in Europe and the Near East, which now cannot be undertaken, whether in agriculture, in transportation, or in education.

**A REVISION OF THE TREATY.** A Sequel to the Economic Consequences of the Peace. By John Maynard Keynes. New York: Harcourt, Brace & Co. Pp. viii, 242. Price, \$2.00.

This *Sequel* presents nothing new in principle, but follows the varying arrangements as to reparations which have been announced from time to time since the Treaty. Cancellation of the Inter-allied Debts and a reduction of Reparation Debts are regarded as fundamental to any satisfactory restoration of international trade and reconstruction of Europe. The inherent contradiction of demanding payments and at the same time exercising ingenuity to prevent these payments, for fear of their possible injury to home industries, applies to the United States as well as to the Allies.

**SECRET DIPLOMACY. HOW FAR CAN IT BE ELIMINATED?** By Paul S. Reinsch. New York: Harcourt, Brace & Co., 1922. Pp. 231. Price, \$2.00.

Dr. Reinsch gives a historic survey of diplomatic policy during and since the 18th century up to the present time, and then proceeds to argue strongly for the abolition of secret diplomacy, which he regards as a historical survival from the period of the absolutist state. He urges this, not merely for the improvement of the diplomacy, but for the education of public opinion and for the cultivation of a more international mind. "If democracy means anything, its significance for the welfare of humanity must lie in the value of allowing constantly more and more minds to participate in the great things of the world."

**THE POLITICAL ECONOMY OF WAR.** By Professor A. G. Pigou, M.A. London: Macmillan & Co., 1921. Pp. x, 251. Price, 8s. 6d. net.

Economic processes under normal conditions have been studied by British economists since the time of Adam Smith with the hope that by carrying out well and truly this task of positive analysis—"this economic anatomy and physiology"—they might inform and improve the practical work of government. But for the economist, the strained and stressed economy of the war has also formed a great reserve of experience and to the body of political economy hitherto read is added the political economy of war. Professor Pigou's earlier chapters are non-technical, and with disarming suavity he enumerates among the causes of war, the desire for domination for its own sake apart from any economic advantages it may confer, the desire for profitable markets, the influence of financiers in search of profitable concessions, and of the armament ring. Later, he comes to grips with his subject in chapters devoted to taxes versus loans and the aftermath of internal debt. Credit expansion was found by beligerent countries a convenient way of raising revenue but, says Professor Pigou, the method is inherently bad. The lesson to be learnt from the war is that adequate taxation during its progress is essential, for at present the volume of interest debt left over after the war can only (he foresees) be reduced by a large immediate special levy, for which he gives a long and carefully-reasoned defence (pp. 189, etc.)

M. J.

**PRINCIPLES OF POLITICAL SCIENCE.** By R. N. Gilchrist. London: Longmans, Green & Co., 1921. Pp. xi, 799, Price, 18s. net.

A text-book designed for the use of Indian students, covering the course presented by Calcutta University, and avoiding, therefore, Greek and Latin quotations, as the Indian student is, as a rule, unacquainted with these languages. The survey is compact, efficient, impersonal and up-to-date, though as Professor Gilchrist tells us, political events during 1920 moved rather more quickly than his printing presses. The earlier chapters cover the theory of political science and forms of government in general, while separate chapters deal with the history of the government of the European countries, Japan and the United States. That on Japan will be of interest to many to whom the present and historical development of that country is unfamiliar; while the study of the new constitution of Germany is characterised as an unique document, not a normal constitution, a social or political document calculated to inspire the German people with new ideas of government functions and with hopes of a complete social reconstruction.

THE PHILOSOPHY OF CITIZENSHIP: an Introduction to Civics for Adults.  
By E. M. White. London: George Allen & Unwin, Ltd., 1921. Pp. 128.

This is an excellent introduction to the subject with which it deals. It contains much valuable material, and is clearly and brightly written. The general point of view is that of Comte and Leplay. In detail it owes much to the work of Professor Patrick Geddes. The writer, perhaps wisely, eschews metaphysics; but some of the scornful references to that subject might have been omitted. Those who desire a more metaphysical treatment might with advantage read along with it such books as *The Principles of Citizenship* by Sir Henry Jones and *Social Purpose* by Principal Hetherington and Professor Muirhead. There is a good bibliography at the end of the book and it is illustrated by some interesting diagrams. Altogether, it is probably the best general introduction to the study of citizenship that has so far been produced.

J. S. MACKENZIE.

LONDON.

ADDRESSES ON PSYCHO-ANALYSIS. By J. J. Putnam, M.D., with an introduction by Professor Sigmund Freud. The International Psycho-analytical Press: G. Allen & Unwin, Ltd., 1921. Pp. x, 470. Price, 18s. net.

Dr. Putnam was the last survivor of a group of men who founded the American Neurological Association, and was one of the pioneers of American neurology. In the last fifteen years of his life his interests shifted to clinical psychology and he was not only the first American to interest himself in psycho-analysis but soon became one of its most decided representatives. The papers here collected, which were written between 1909 (the year of his convinced adherence to psycho-analysis) and the end of his life, include two studies of Sigmund Freud, to whose theories of repression, infantile sensuality and fixation Dr. Putnam continued to adhere. The concrete examples of his interpretation of dreams, and exposition of psycho-analysis are far from convincing, for example the interpretation of the dream of a child who seemed to be in a big empty hall looking for his parents. As Dr. Putnam admits that he can say "little about the personal life of the dreamer," there appears to be no corroboration of the fantastic structure of symbolism he raises. It is characteristic of Dr. Putnam that he finally demanded that psycho-analysis as a science should be linked on to a philosophical system, and he could never be brought to see how it could be possible to take the results of psycho-analytical investigations quite empirically. It was a considerable disappointment to him that his view made no headway among his colleagues, and as to this linking up it seemed (as Professor Freud writes) more prudent to wait.

F. B.

PSYCHO-ANALYSIS AND SOCIOLOGY. By Aurel Kolnai. Translated by Eden and Cedar Paul. New York: Harcourt, Brace & Co., 1922. Pp. 185.

An effort to apply psycho-analysis to the interpretation of social and mass phenomena, and in particular to anarchist communism. In this latter the author finds an expression of infantilism, including the magical belief in the omnipotence of thought. Marxism gives a materialistic and scientific turn to the oedipus complex, which appeared in Christian ideology. Social reforms may be regarded as the canalization of the libido toward useful ends.

TWELVE ESSAYS ON SEX AND PSYCHO-ANALYSIS. By Wilhelm Stekel. Translated and edited by S. A. Tannenbaum. New York: The Critic and Guide Co., 1922. Pp. 320. Price, \$3.00.

These essays relate largely to personal hygiene. Such topics as Sexual Abstinence and Health, Insomnia, Suicide, Obsessions, Exhibitionism, Kleptomania are treated with especial reference to the discovery of causes and the appropriate cure.

PUBLIC OPINION AND THE STEEL STRIKE OF 1919. Supplementary Reports of the Investigators to the Commission of Inquiry, The Interchurch World Movement. New York: Harcourt, Brace & Co., 1921. Pp. x, 346.

This volume gives the sub-reports of the various investigators on which *The Report on the Steel Strike of 1919* was based. It is highly instructive in its information as to the Under-cover Men, the attitude of the Pittsburgh newspapers, civil rights in western Pennsylvania, and other topics covered by the report. It shows how little the newspaper accounts of the steel strike could be depended upon for giving any accurate notion of the actual facts as to the strike, to say nothing of reporting the point of view of the strikers.

HOW MUCH SHALL I GIVE? By Lilian Brandt. New York: The Frontier Press, 1921. Pp. xi, 153.

This essay received honorable mention in the competition for the Karelson Prize of 1920 on the subject "What Can a Man Afford?" It surveys on the one hand the actual giving for philanthropic and allied purposes, and on the other the efforts made in the past to answer the question of how much we should give. Finally the present situation is canvassed, and certain guiding principles suggested.

THE PLAY MOVEMENT IN THE UNITED STATES. By Clarence E. Rainwater. Chicago: The University of Chicago Press, 1922. Pp. xi, 371. Price, \$2.75, net; \$2.90, postpaid.

This volume is stated by the author to be "an analysis of the play movement in the United States." "The term 'play' is used to embrace most of the activities occurring in social and community centers, in community music, drama and pageantry," as well as in playgrounds for children. It traces the origins and successive stages through which the play movement has passed. It does not include consideration of such types of play as college football or professional baseball, or golf and tennis as played in social clubs. It provides, however, a comprehensive survey of certain general trends and development in the various types of play organized under philanthropic or community auspices.

PSYCHOLOGY. A STUDY OF MENTAL LIFE. By Robert S. Woodworth. New York: Henry Holt & Co., 1921. Pp. x, 580.

Although intended primarily as a text-book, this volume may well be brought to the attention of the readers of the JOURNAL, for it not only embodies much recent material, but also presents the subject in such thoroughly readable fashion that it would seem to be the best available source for the general reader to inform himself on the present stage of the science. In an unusual degree it avoids technical terms and uses the

language of every day and of general literature. Such recent material as that of Freud is given its place, but in sane perspective. It deserves, and will undoubtedly have, wide use.

**A NEW SYSTEM OF SCIENTIFIC PROCEDURE.** By G. Spiller. London: Watts & Co., 1921. Pp. IX, 441.

Mr. Spiller is well known to all interested in ethical questions through the admirable work that he has done in the organisation of Moral Education Congresses, as well as by his writings on a World Religion and other subjects. His new book has no special bearing on Ethics; but the study of logical methods is, of course, as important for Ethics as for any other subject. His book is a very comprehensive study of scientific procedure, illustrated by copious references to the most widely different subjects. It is written throughout in the spirit of Bacon, to whose memory it is dedicated. If it has a fault it is perhaps that of over-elaboration. It may be thought, for instance, that a long discussion of the question whether Shakespeare was really the author of the works that are commonly ascribed to him, is somewhat out of place in a logical treatise. Still, it is a good illustration of the way in which scientific methods may be applied to a subject in the treatment of which they have commonly been conspicuous by their absence; and it may certainly be doubted whether the Shakespearian authorship of the plays has ever been so convincingly established. Another subject to which Mr. Spiller applies his methods in a specially interesting way is education. Referring to such cases as those of J. S. Mill and Karl Wittie, he contends that it ought to be possible to impart some of the most important elements of education at a much earlier age than is at present common. All that he says on this subject is extremely interesting; and this is only one of the many valuable discussions that the book contains. It ought to appeal to many readers who are not usually attracted by treatises on Logic.

J. S. MACKENZIE.

**LOTZE'S THEORY OF REALITY.** By the Rev. E. E. Thomas, M.A. London and New York: Longmans, Green & Co., 1921. Pp. i, 217. Price, 15s. net; \$5.00 net.

The work by Sir Henry Jones on Lotze's Theory of Thought is well known and highly valued. It was planned, if not actually written, while its author was Professor of Philosophy at University College, Bangor. This continuation of his work has been produced by a graduate of the same College. Though not as brilliantly written as the earlier book, it is a solid and interesting piece of work showing a good deal of critical acumen. It contains some account of Lotze's general influence on philosophical thought, especially on the Ritschlian Theology; but it has not much direct bearing upon Ethics.

J. S. MACKENZIE.

LONDON.

**PROCEEDINGS OF THE ARISTOTELIAN SOCIETY.** New Series, Vol. xxxi. London: Williams & Norgate, 1921. Pp. iv, 246. Price, 25s. net.

The presidential address by Dr. Inge discusses the question whether we are justified in saying that the Time series is necessarily and absolutely irreversible. "If," he writes, "the positions of earlier and later, and of past and future, belong to appearance, and not to reality, the real order

will be a series, but a series without change and without time. The Time series will be a mode of appearance of a series which may be really logical or teleological. The real world may be a congeries of articulated systems, each of which taken as a whole has a meaning to which every part of the system contributes equally. If this is so, Time and Space will be the warp and woof of the canvas on which the world of appearance is spread out and dimension of time must be co-ordinated with the dimension or dimensions of space." He holds that if we were entirely travelling through Time we should not be conscious of it. "The knowledge of sequences is not itself a sequence, nor in a sequence" (p. 11). It is the will that appears to be involved in the Time series and to commit us to travelling in one direction, and the Will "seems to be the principle of Becoming, become self-conscious." The Time succession seems therefore to belong to a half-real world, and we are partly in and partly out of it.

Other papers of interest are Professor Hoernle's plea for a phenomenology of meaning and Mr. C. A. Richardson's analysis of the "New Materialism." In the latter paper, Mr. Richardson finds the most deeply-marked fissure between different schools of thought in the gulf between Spiritualism and Materialism. The main characteristic of this new aspect of materialism is the position it assigns to sense-data. The "material" of the new materialism is not constituted by hypothetical entities—the molecules, atoms and electrons of science—outside experience, but by entities which enter into experience, *i.e.*, sense-data, which are regarded as physical, not mental. The prophets of the new materialism are bent on getting rid of mind from the scheme of things and contend that the subject or self has no concrete existence; a group following Mr. Bertrand Russell is moving rapidly towards the position that a subject is nothing but the series of those particulars which would formerly have been said to stand in a relation of presentation to the subject. He points out that the source of the difficulty which Neo-realists find in admitting the existence of the subject lies in the fact "that the latter cannot be an object of acquaintance in the way that a sense-datum can be an object of acquaintance." Yet why should not I (the subject) be aware of my own existence? "It seems to me," Mr. Richardson adds, "to imply an order of certainty at least equal to any certainty of the sense data I perceive. I am *acquainted* with sense-data; I *realise* my own existence." Whatever the term employed the fact which it expresses is the most intimate, immediate and concrete fact in the experience of every person.

E. F.

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#### BOOKS RECEIVED.

ANGELL, NORMAN. *The Fruits of Victory: a Sequel to the Great Illusion.* London: Collins Sons & Co., Ltd., 1921. Pp. xviii, 338. Price, 8s. 6d.

ARISTOTELIAN SOCIETY, PROCEEDINGS OF. *New Series, Vol. xxi.* London: Williams & Norgate, 1921. Pp. iv, 248. Price, 25s. net.

BAILLIE, J. B. *Studies in Human Nature.* London: G. Bell & Sons, Ltd., 1921. Pp. xii, 296. Price, 15s. net.

BEVAN, E. *Hellenism and Christianity.* London: G. Allen & Unwin, Ltd., 1921. Pp. 275. Price, 12s. 6d. net.

BOSANQUET, B. *The Meeting of Extremes in Contemporary Philosophy.* London: Macmillan & Co., 1921. Pp. xxviii, 220. Price, 8s. 6d. net.

BOSANQUET, B. *What Religion Is.* London: Macmillan and Co., 1920. Pp. xii, 80. Price, 3s. 6d. net.

BRANDT, LILIAN. *How Much Shall I Give?* New York: The Frontier Press, 1921. Pp. xi, 153.